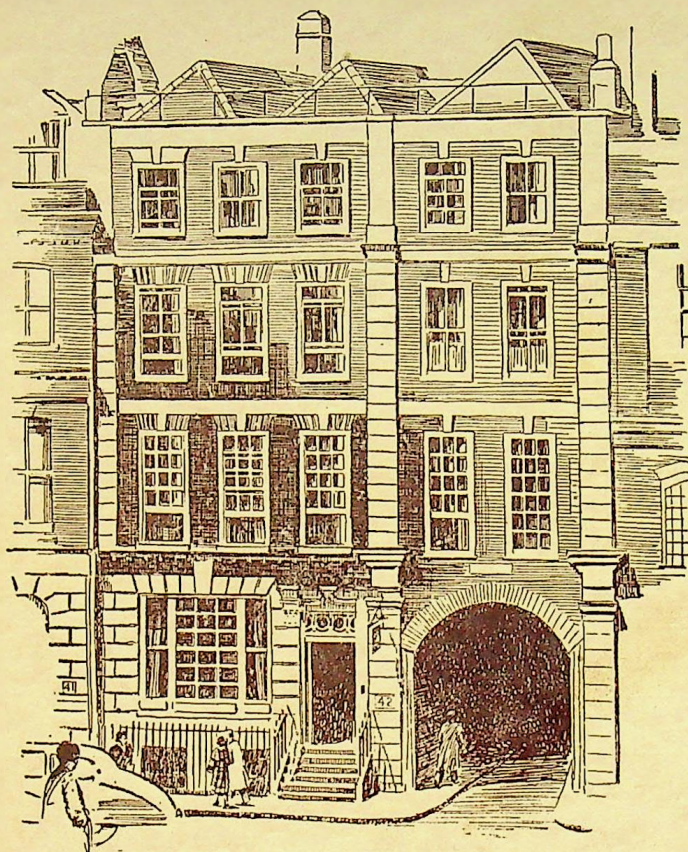


THE LOG

Toc H Women's Association



CRUTCHED FRIARS HOUSE. Headquarters of Toc H Women's Association

MAY-JUNE, 1956

NINEPENCE

Principal Contents



FESTIVAL NOTES	66
JEAN PERRY, Notes by Herself	67
G.N.T.C., by Dorothy Kershaw	68
LADY BLEDISLOE, by A.B.S.M.	71
NOTES AND NEWS	72
ALPHA PLUS AND BETA MINUS, by Marianne Turner	76
SCHOOL AFFILIATION SCHEME, by Celia Powell	79
N.S.P.C.C., by "Onlooker"	80
REMEMBER THESE FORGOTTEN PEOPLE, by Elisabeth Worth	84
VISITING DOWN UNDER, by Jane H. Eggett	86
DEVELOPMENT APPEAL, by Jean Perry	87
THE QUEEN VISITS THE LEPERS, by Marjory Savory	88
OVERSEAS INNINGS, collected by Elisabeth Worth	89
CENTRAL COUNCIL	90
A TALK AT ROMFORD by Padre Leggate	92
LETTERS	94-96

THE LOG

VOL. XXX ∴ NO. 3

MAY-JUNE 1956

AT the Central Council Meeting on St. Patrick's Day, I wrote down thirteen of Tubby's words to keep them green for myself.

They gave a simple-seeming, subtle answer to describe Toc H; the kind of answer that immediately gives the listener something to fix in his mind and then, with all its implications, sets up a useful agitation! Like that deceptive, polished, *finished* look acorns have—until they begin to come to life and put out a shoot that can grow to a tree to last a hundred years.

The thirteen words I took down as Tubby talked were, "... teaching lifelong unselfishness—which seems to me what Toc H is all about ..."

That is not the only lasting impression I brought away from the meeting, but it sets the key for the things I remember from it. A report on the Central Council, where Mary Rushworth spoke so memorably on prayer, is on pp. 90-91.

On pp. 66-67 are more facts about the Festival, plus a very few words about herself by Jean Perry, Organising Festival Secretary. You could describe Jean as a live wire, but while that gives a good picture of her energy, it is too tough an expression for this slim, active personality who has a special gift: she knows how to get things done. And she is no Solemn Sally—her blue eyes have a bright, clear sparkle.

I drove her to have her photograph taken, so that you will know her on June 2nd and June 3rd.

IF you collect first editions, A.B.S.M.'s book on the Curious History of Toc H Women's Association (the first few years of it) is one for your shelves, and I *know* it will interest you to hear that she is giving all profits from the book to Toc H Women's Association funds.

As it is the official history of the first years of the Association, this should mean a source of income as long as Toc H W.A. lasts and grows ...

Miss Macfie has a gift for writing—and here she has made that gift a *generous* one.

Editor: BARBARA VISE

FESTIVAL SECRETARY, JEAN
PERRY, WRITES THESE BRIEF
NOTES OPPOSITE ABOUT HER
ENTERPRISING SELF - - -



THE FESTIVAL —

Full details of the Festival were given in the March Log. These notes are extra.

TICKETS: If you have not already applied for your tickets, please do so **AT ONCE**. No Tickets for Guildhall now available. Most orders have been received and Branches have been sent tickets and final instructions.

PRAYER CARDS are still available at 1d. each.

THE BAND: Owing to duty overseas the Band of the Irish Guards are unable to play for us, but we have been fortunate in getting the Band of the Welsh Guards instead.

ALBERT HALL: As well as the Community Singing and the "Prologue to Light", we are to have the Administrator, Mr. John Callf, to speak to us.

SUNDAY SERVICES: Full details of these are given in the Festival Timetable issued to each person attending the Festival. There will be a Free Church Communion Service at 10 a.m. at 42 Trinity Square.

The Preacher at 11 a.m. at All Hallows will be the Rev. Jim Davies, Administrative Padre of Toc H.

The dedication of the settle to Miss Thomas (Tommy) will be at mid-day at All Hallows.

Born in Scotland, of Cornish parents, so can claim to be

British! Trained as a teacher, but left the profession just over five years ago to become the Organising Secretary of another women's association. Joined Mr. Jackson-Cole's Team in October, 1954, and now attached to Crutched Friars for work for the Dev.-Appeal once the Festival is over.



Saturday & Sunday, 2nd & 3rd June 1956

The following events have been arranged for the week following the Festival for members and friends remaining in London.

MONDAY
June 4th

Half-day Coach Tour, Hindhead and District, with visit to Farnham Castle and tea in Farnham. Cost, 10/6, including tea.
Evening sail on Regent's Canal. Cost, 3/- per head.

TUESDAY
June 5th

Whole day visit to Cambridge. Leave London 9.30 a.m. Fare, 11/9, meals 6/- extra.

WEDNESDAY
June 6th

Day free.
Evening: River Trip to Greenwich. We hope this will be a large gathering and that most London Branches will be represented, plus any members visiting in London. Cost, 4/- a head.

THURSDAY
June 7th

A day in Epping Forest. Picnic Lunch. Fare approx. 3/6. Teas arranged—cost later.
Evening: Theatre Party. Details later.

FRIDAY
June 8th

A day exploring Richmond and Hampton Court. Picnic Lunch. Tea arranged. Cost, 7/6.

Don't forget the St. Alban's Overseas Day on SATURDAY, 9th June, and the Pilgrimage to Poperinge that weekend.

G. N. T. C.



DOROTHY KERSHAW, Development Officer of the Girls' Nautical Training Corps, describes its work and sounds your interest . . .

FOR centuries we island people of Britain have been dependent upon the sea for defence in time of war, trading in more peaceful times, and in recent years, for our pleasure. We respect and fear the sea for its magnificence and power, yet love it in its gentle mood. The sea fascinates us all; the seamen who risk their lives on long ocean voyages, the fishermen off-shore in their small craft, and the children who paddle on the beaches in the summer sun.

There are many opportunities for boys to learn about the sea and its mysteries, but what about the girls? Many share this love of the sea and yearn to learn more about all things nautical. The Girls' Nautical Training Corps aims to foster this interest. Although there are no naval training establishments for girls such as those available for boys, the girls can enjoy, in their spare time, the companionship and pleasures of nautical training. It is not necessary to live near coast or river—as most places in Britain are within easy reach of at least a small stretch of water, and several flourishing units of the G.N.T.C. are established many miles from the sea.

THE Girls' Nautical Training Corps is one of the three constituent corps of the National Association of Training Corps for Girls. The Corps is non-political and there is no religious distinction. Briefly, the Corps aims to give a general nautical training to girls between the ages of 14 and 20 years. It is a uniformed corps, and cadets are privileged to wear a uniform similar to that of the W.R.N.S. ratings, but with the Corps' own distinguishing badges.

What are the activities of the Corps? Each unit specialises in those subjects which the cadets themselves find most interesting, but the training is basically nautical, combined with domestic activities, citizenship and sport. Cadets can learn about the

history and tradition of the Navy, marine and port customs, ships, winds and tides, morse and semaphore, and how to read charts and forecast weather. This basic training in seamanship gives splendid opportunities for developing self-reliance and initiative. Activities include sailing, boat-pulling, canoeing, swimming, cycling, netball, handcrafts, folk-dancing and drama. Groups are taken on camping and canoe camping expeditions and in this way the cadets learn route-finding and camp craft. Canoeing has recently become very popular in this country, and is especially suitable for youth organisations including the G.N.T.C., because, of all small boats, canoes are the most easily constructed, are relatively cheap to buy, and simple to transport. In fact, many units build their own boats.

Competitions for boat-building, modelling, first-aid, making bell ropes, are organised through the monthly magazine "Ship-shape". Cadets may qualify for specialist badges awarded for proficiency as coxswain, oarsman, canoeist, camper, wireless operator, signalman, first-aider, and drill instructor. Training courses are planned and one annual feature is a week's training on board the T.S. Foudroyant in Portsmouth Harbour, which is owned by the Society for Nautical Research. Here officers and cadets live as a ship's company, sleeping in hammocks and learning boating, sailing, signalling and many other nautical activities.

What happens at a typical unit parade night? Each unit operates as a self-contained ship's company. The cadets assemble in their headquarters, which may be a local church hall, a school, a hut borrowed from another youth organisation, or even premises actually built by the unit. At six minutes to the appointed time for the ceremony of "Colours", as carried out in the Royal Navy,

Opposite. Teamwork and precision keep a canoe nicely afloat; below: this boat won a national boat-building competition and three members of the unit who built it put it through its paces



the Quartermaster and two Signalmen report to the First Lieutenant. The Junior Signalman hoists the preparative flag, while the Senior Signalman bends on the Ensign and checks that the halliards are free. The Junior Signalman then bends on the Church Pennant ready for hoisting. The Quartermaster pipes "Hands to Divisions". The Petty Officers report their Divisions to their Divisional Officers, who in turn report to the First Lieutenant. The First Lieutenant then reports to the Commanding Officer, "Ship's Company present and correct for Colours, Ma'am". The Commanding Officer acknowledges this, and tells the First Lieutenant to "Carry On", and the ship's company is then stood easy.

At one minute before the appointed time, the Quartermaster reports, "One minute to Colours, Ma'am". The First Lieutenant acknowledges this, brings the company to attention, turns everyone aft to face the mast, and once more gives the order, "Stand at Ease".

At the appointed hour the Quartermaster reports, "Colours, Ma'am", and the Junior Signalman hauls down the preparative. The ship's company is brought to attention, the Quartermaster strikes the bell for the hour (or half-hour) and then pipes the "Still". Finally the Senior Signalman slowly hoists the Ensign and all officers salute as the Still ends, holding their salute until the Ensign is close up and the Quartermaster has piped the "Carry On".

Following naval custom, the Commanding Officer now leads the Unit in prayer, during which time the Church Pennant is hoisted.

The ship's company then divides into groups for instruction; one group may learn morse, while another practises signalling, and yet another learns about winds and tides.

Half-way through the evening the Quartermaster pipes "Stand Easy", and the groups relax for ten minutes and have a cup of tea or coffee made in the galley.

The second part of the evening may be devoted to more energetic activities, such as physical training, squad drill, or games practice.

At the end of the evening there is the final ceremony of "Sunset", which is carried out in the same manner as that of "Colours", when the Ensign is lowered with dignity.

How can you help this worthwhile movement ?

You can help in three different ways: as a uniformed officer, taking an active part in running a unit; or as a committee member, giving support and advice to a unit; or if you cannot help in either of these ways, perhaps you would like to send a donation to the Corps funds. If you would like to help, please write for more details, to: The Director, Girls' Nautical Training Corps, 93 Great Titchfield Street, London, W.1.

Viscount and Viscountess Bledisloe visit All Hallows, 1954. With them are The Founder Padre, Mr. Charles Tishaw (verger) and The Rev. C. L. B. Brown.



LADY BLEDISLOE

BY the death, in February, of the Viscountess Bledisloe, a charming and gracious personality has passed, and Toc H Women's Association has lost a valued Vice-President.

Lady Bledisloe first became interested in Toc H during their long official residence in New Zealand while Lord Bledisloe was Governor General. They identified themselves fully with the life of the country they loved so much and served so devotedly, and amongst many commitments found time to be the Dominion Presidents of Toc H and the L.W.H. (as it was then called).

The Lamps of the first three New Zealand branches (Wellington, Christchurch and Auckland) were given by Lady Bledisloe. The design for the petition of the Auckland branch for a lamp to "shed its Light in the Land of the Long, White Cloud" was composed of Maori signs and drawings, and was signed by the Dominion President.

Lady Bledisloe was present at the dedication of the Auckland Lamp at All Hallows in 1935, leading the Ceremony of Light; and afterwards she and Lord Bledisloe toured the church, New June and the lunch club at No. 7. Their last visit to Tower Hill was in 1954, when the photograph here reproduced was taken, showing them discussing the restoration of the Guild Church with Tubby.

In New Zealand they are still remembered with the greatest affection by everyone. On the occasion of my last visit to the country nothing gave more pleasure than the message Lady Bledisloe had asked me to give to our members. As a tribute to her in *The Times* says, "She radiated happiness and helpfulness and grace and good humour wherever she went".

A.B.S.M.

NOTES AND NEWS

This is the feature where there is never enough room for everything we want to print! But send us more and more all the time . . . Just keep it BRIEF!

BOLTON BRANCH, writes Connie Taylor, held Re-dedication Service and 21st Birthday celebrations on Saturday, March 3rd, 1956, when 60 members of Toc H, Toc H W.A., and friends, attended. Toc H Area Padre, Rev. S. F. Jolliffe, conducted the service (as per H.Q. sheet), and the Branch Padre preached the sermon. After tea the Deputy Mayor and Padre Jolliffe gave short addresses. Following this, we had three young under-twenty artistes to entertain us.

HOVE: Olive Maxim, Secretary, writes: Wednesday, Jan. 24th, was a landmark in the history of our recently-formed Hove Branch, when we were officially recognised by H.Q., and received our Rushlight. It was also a very special occasion for two of our Probationers, who were initiated on that evening. There to support us were members of Brighton and Seaford branches, also the Mayoress of Hove, Mrs. A. H. Dilley. Speaking to an audience of over 30, Miss Ruby Relf, M.B.E., said, "We have long wanted to start a branch in Hove, as the Brighton Branch has become over-large—the Hove members have made very good progress during the last few months. Toc H", she added, "makes no secret of its Christian basis; we believe in week-day Christianity, and that service must be personal service, an extension of the friendship and joy which we share together in our branches."

The meeting ended in home-going prayers, conducted by the Vicar of Hove, Canon V. K. Lippiett.

CHILDREN AND YOUNG PEOPLE: Celia Powell reports: In August, 1957, the British National Conference on Social Work is to hold its third meeting. The theme of the second Conference was "The Family"; the subject of this meeting is to be "Children and Young People".

In preparation for the Conference, the National Council of Social Service has produced a comprehensive and highly stimulating "Guide to Studies". These are planned for the use of the preparatory study groups that it is hoped local Councils of Social Service and Rural Community Councils will help to set up over the country this year. These groups will be encouraged to consider from the following sections of the Guide, "Children and Home", "Boys and Girls and School", "Young People at Work", "Leisure", and "Homemaking", such questions as are applicable to the experience of their members, and to raise and answer questions of their own.



Picture by courtesy of 'Evening Argus'
Mrs. B. Diplock, Chairman of Hove Branch,
receives the Rushlight from Ruby Relf.

The groups and the Conference will seek to examine the merits and defects of what exists in the way of provision for the welfare of children and young people, to discover what needs are not being met, and to consider how they could be met.

This affects our Movement in two ways: (a) Some members may find themselves asked to become members of these study groups; (b) There is such a wealth of material in the Guide that Branches using our own "Children in Trouble", or planning a series of talks and discussions bearing on children and young people in the community, would find here much to stimulate and help, though they would need to choose carefully which sections of the Guide they would use. Some of the questions can well be tackled by such groups as ours; others can probably be answered only by trained social workers.

The Guide costs 2/6 and is obtainable from the National Council of Social Service, 26 Bedford Square, London, W.C.1.

EAST HAM: Ethel Nathan reports: All the organisations in the borough were invited to take part in a "Leisure Time Exhibition" at the Town Hall. We felt this was a good opportunity of showing our existence and the principles of our Movement. We had several enquiries and were able to pass on literature. The stand was in black and gold with posters showing jobs of service, the Lamp being the central feature from which the

posters were carried. We were awarded a third-class certificate of merit for expression of what we did. The exhibition lasted three days and was composed of many youth clubs and others with whom it was good to mix.

MRS. PHYLLIS JACKSON-COLE. Members in East Sussex District, and especially in Hastings Branch, have lost a good friend in the passing of Phyllis Jackson-Cole, wife of Mr. C. Jackson-Cole, who does so much for the Toc H Development Appeal. They will always remember her radiant serenity and charm, and those who came to know her well as Chairman of the District Team will certainly never forget her.

WEST SHEFFIELD: Minnie Biggs writes: The World Chain of Light was observed at the room of West Sheffield Branch with great reverence. May we, Sheffield Branch, say how much we appreciated being able to take part in this wonderful communion and express our thanks for the way in which it was organised by the Toc H men. We felt as if we really belonged to this great movement of Toc H.

CLEVELAND DISTRICT, D. Marshall says, held their first Training Weekend at Brockley Hall, Saltern, on 11th and 12th February, 1956. "Peth", accompanied by Andrea, was guest speaker. Her subject was: "The Implications of the Main Resolutions of Toc H in the World of Today". Peth's talks were an inspiration to all who heard her, and the questions she gave us for discussion inspired us with a lot to talk about.

WHITEHILL CHASE is the name of a beautiful house at Bordon, Hampshire, that has been mentioned in THE LOG before now. This is a place to go if you are looking for quiet and refreshment of the mind . . . send to Miss Ruth Custance, the Lady Warden, and ask her for a brochure, which will give you the details (basic board and residence fee is £4 10s. a week), and has illustrations that will show you something of the lovely place many who have stayed there have found it.

MORECAMBE: Mabel Kirk, Lonsdale District Pilot, sends this news: Rachael Brough, "Granny Brough", as she is known to us, celebrated her 81st birthday in February, and we who have been privileged to know her, realise how lovely the sunset of her life is. A sunset made more beautiful by reflections of a life lived very near our Elder Brother and by willing devotion to His service. Age, even now, does not keep her from faithful attendance at Branch meetings. And what a family the Broughs are! Can any other branch boast such a united family fellowship of service?

Rachael Brough was initiated about ten years ago, along with her daughter, Connie Miller, and daughter-in-law, Doris Brough. Connie is the widow of Tom Miller, also a member of Toc H, and Doris is the wife of Harry Brough, who is also an active member.

PENN Branch had an entertaining venture sometime ago. Margaret Berry writes: We staged a mannequin parade of home-made clothes. The parade was divided into five sections: (1) Jumpers and cardigans; (2) cotton dresses, sun dresses, and sportswear; (3) tailored suits, coats and dresses; (4) evening and cocktail clothes; (5) the bridal scene, including the bride, bridesmaid, bride's mother, and three guests. We were lucky enough to have the use of the hall stage. The stage was decorated with flowers from members' gardens. Two of the Penn group made the bouquets for the bride and bridesmaid. It was a grand piece of fun and a happy evening finished with home-going prayers.

£100 from an anonymous friend is gratefully acknowledged by Toc H Women's Association, Crutched Friars House, E.C.3.

WARM WELCOME to Mrs. Davidson (Peth)—(Cross Cottage, 8 Mill Brow, Kirkby Lonsdale, via Carnforth, Lancs.), and to Miss M. E. Davies (Tally)—(16 Flaxland Avenue, Heath, Cardiff), as part-time members of staff respectively for the Northwest and South Wales Areas.

SUMMER HOLIDAY: Week 21st-28th July at Roydon Guest House, Burley-in-Wharfedale, still has some vacancies. Members of Toc H and Toc H Women's Association and friends are welcome. Applications to Crutched Friars House, London E.C.3.

MICHAELMAS DAY, 29th SEPTEMBER, 1956: A letter from Miss Macfie has been sent to all Branches and a leaflet with suggestions will be issued later. It is hoped that this day of thanksgiving and intercession for Toc H will be kept by all Branches of the Women's Association.

FOUND: After the Central Council Meeting at Sir John Cass College, a floral silk scarf, and in All Hallows, after the Council Service, an L.W.H. badge. Will the owners please get in touch with Crutched Friars House.

RACHEL BARON: The sympathy of all will go out to Barkis in his great and unexpected loss. With no premonitory warning of illness, without anxious watching, Rachel Baron passed over from this life to the next in her sleep, early in the morning of March 24th. Mrs. Baron had belonged to the Movement from the earliest years and was a regular and stalwart member of the first Executive Committee of the League of Women Helpers formed in 1922. She has been on our Central Executive Committee at various times since then, her last term of office being 1952 to 1955; and she came with Barkis to our Central Council Meeting on the Sunday afternoon before she died. Throughout her life she maintained a great interest in the work "across the Bridges" in Bermondsey, where she worked at the Time and Talents Settlement, and, up to the last, visited them regularly every week. In Toc H Women's Association we knew her as a supporter whose sincere and sympathetic understanding helped us in many quiet ways.

ALPHA +

WHEN you were at school or college, what sort of mark did you get for your essays? I remember only one occasion when I got A+, and how exciting it was! For it is a sign of just that little extra stamp of creative originality which comes with persistence, and which makes one's work attractive to others. On the other hand, the *minus* sign, suggesting a standard just below one's best? Anyhow, it always seemed to me that plus and minus signs are a little parable of life.

Reading the last number of *THE LOG* (and what a good number it is!) I was again impressed with the *positive* quality of *Toc H*, its purpose so affirmative and creative. You might describe it as adding a plus to an existing situation, or even to a situation that might be called minus. This characteristic, of course, comes to us from Poperinge, where Tubby's creative personality possessed, as it still does, the secret of making two and two result in something more than four. Here, others learnt from him that insight into those creative personal relationships that make Christian community possible, and which are the hallmark of *Toc H* at its best. But this is not a physical or intellectual insight; it has its origin, as most of us would recognise, in God Himself who is the Source of all creative love. (Some of you wrote appreciatively to me about the Epiphany meditation, especially of the quotation from the Abbé, and I am picking up a thread from that to weave into this.) We know that this creative love, which is our life, is always flowing from Him to us, and will, if we accept it, transform us from self-centred existence to become mediators of love and power. Professor Dodd describes it thus: "The love of God is the ultimate constitutive of all reality It is pure affirmation, untouched by negativity Whatever exists in and by His love is imperishable." (*New Testament Studies*, by C. H. Dodd, Manchester Univ. Press, 1953, p. 154.) He goes on to show that out of this love could grow the perfect community, in which human beings love one another with the love of God. But, alas! as we know, selfishness breaks in. It may be worth while just here to remind you that the Greeks had at least six different words for our one, overworked English word, "love". The love of friends, of brothers and sisters, of parents and children, of mankind, of lovers; all these forms of natural love were expressed by a different word. Our Lord, however, when describing the love of God, used an unusual word, "*agape*", which describes a relationship of complete self-giving. *Agape* became the classic word for Christian love and is used throughout the New Testament; by St. Paul in his hymn of love, and by St. John in his epistles.

—asks MARIANNE TURNER:
Is that what your marks are, or
must you give yourself—

BETA —

It is the very antithesis of possessive love. But let us return to Professor Dodd's description of this self-giving love of God. When we read it, does it not make us long to reach out to this life-giving force and let it flow into every nook and cranny of our being? And we *can*, for we have His promise that we have life in abundance here and now. (John 3, v. 16.)

A new book, by the great New Testament translator, J. B. Phillips, has been recently published. He calls it "New Testament Christianity" (Hodder & Stoughton, 1956, price 10/6). Mr. Phillips explains that he *had* to write this book, after 14 years spent in translating the N.T., for he says he found therein "the Presence of Someone Who is almost unbearably near and alive today . . . the active Presence of God Himself, God expressed in a form human beings can understand", whose "love and wisdom, sanity and courage, has already flooded human life and is always ready to flow wherever human hearts are open." (Pp. 10, 11, 18.)

Do read this book, for it is bubbling over with this positive dynamic quality of life and the joy of the Lord, as shown in the Young Churches who had accepted the love of God as true for *themselves*, and were expressing it in word and action. In an interesting chapter on the faith-faculty which he finds in the New Testament, Mr. Phillips describes this as "the faculty by which the unseen dimension is grasped, drawn upon, and lived by", and he thinks it would help us to understand the meaning of faith if we saw it as a "faculty as real as seeing or hearing, thinking or feeling" (p. 37-8).

PERHAPS we think of saints, mystics or poets, as possessing the faculty of seeing or hearing the unseen reality. Consider these lovely lines of William Blake:

"Whose voice is this in the voice of the nourishing air
In the spirit of the morning awakening the Soul
from its grassy bed? ("The Four Zoas")"

"Oh yes", we say, "lovely, but not for me in my humdrum life". And yet . . . and yet . . . the voice of love *is* speaking to us, seeking our response in the very ordinary affairs of our daily life so that He may share our work with us, and transform our staid, static selves, until they vibrate with His creative energy. Hear Mr. Phillips again: "It is almost too good to be true, but it is true, that the One who walked and talked in the countryside, in the streets and houses of Palestine nearly two thousand years ago, is in every way as alive and active in the world of today" (p. 13).

BUT I was writing about Toc H and the opportunity it gives us of expressing this A plus quality of life. This is true, not only of our jobs but of our personal relationships, for here we have abundant opportunity of loving each other with the love of God. Padre Motley wisely said in his article in the last number (which article will repay careful study), it isn't everyone who understands these things fully, but he thinks that in every Branch there should be an inner circle of those who are more fully aware of the implications of Toc H and who can express them on a deeper level (p. 52). I think it is important to realise that it is to such as these that Toc H must turn for its creative life and growth, for they can be the channels through which the life of God can flow into the branch, transforming its character and impregnating its activities with the self-giving love of God. So, if you have grasped the drift of this article, it seems that here is your responsibility, to help to inspire the activities which are B minus in quality until the whole branch radiates the Christian character of A plus, positive, creative, eternal. Thus the blessing of the Branch brings life to the community.

TRUMPETS . . . ?

Quoted by permission from a letter by J. Lyndsay Orr in New Forum, Winter 1955-56.

"Can a Toc H, not clear about the value of its own purpose in the world and unable to provide the finances for its own maintenance, hope to suggest a better approach to material wealth? Or, if it is afraid to open its ranks to women, hope to try to solve family problems? Or, if unwilling to ask for the funds for the family purse, can it ever hope to fight a successful missionary campaign? Only when Toc H is trying to solve these problems within itself will it have something to bite with. The weapon against class consciousness was the living example of a Branch where members of all classes worked and played together in mutual trust and understanding. The weapon against the problem of employer and employee will be a Toc H in which the members are prepared to pool their material and spiritual resources for the good of the cause; the weapon against the problems of faulty family relationships, a Movement in which men and women are fighting side by side under the same banner in common faith and purpose; the weapon against the colour bar, a Movement whose members of all colours are colour-blind. When Toc H is prepared to take up these and similar weapons then, and only then, will the Movement have something to bite WITH, the trumpets sound a real note and youth rally to the fight."

(Who has anything to say about this?—Ed.)

LINK WITH SCHOOLS

CELIA POWELL describes a simple-sounding scheme that could make all the difference to the future of the Movement—if YOU will play your part!

FOR a number of years, as many members of the Toc H Women's Association will know, Toc H has had an affiliation scheme which brings the Movement into regular contact with interested schools.

The scheme is simple. Each school which affiliates is asked to find a School Correspondent (generally a member of the staff), who will receive Toc H literature, act as a link between the school and the Movement, and see that boys about to leave school are given a chance of hearing something about Toc H. Some may like to be put in touch with Branches in the places where they are going to live and work; others may choose to live in a Mark; others may be glad to keep up a contact during their period of National Service, through the hospitality scheme by which they can be invited out to Toc H homes near their camps.

The key person in all this is the School Correspondent.

And this is where members come in. We are now trying to launch a similar scheme on a small scale at the beginning. To do this, the whole-hearted help of Branches and Districts is needed, and some literature has been produced. A printed leaflet designed for sixth form and senior girls is available, and so is a duplicated letter with suggestions on how to set about the business of making contact with a school.

Districts in particular are asked to survey their neighbourhood to find out what kinds of school exist in their area, and to see with which they think contact can first and best be made. Obviously, we must be concerned with schools where there are senior girls; Grammar and Independent, Secondary Modern and Technical Schools. The next step is to find a School Correspondent, a member of the staff, or a parent or governor, who will be interested, and though not perhaps a Toc H member, will be prepared to give a little time.

Once such a person has been found, I shall be very willing to help, for instance, by writing formally to the Headmistress or by visiting the school. Branches launching out on this, should be as lively as possible in their awareness of the problems of today, particularly of those in their own neighbourhood, so that younger people can be invited to come and help in a "live" show.

If this scheme is to work, if increasing numbers of girls are to have the Christian ideas underlying Toc H put to them, and are to be challenged to carry them out in service to the community, *you* must do something about it.

If you want further information or leaflets, or if you have suggestions to make, please write to me at Crutched Friars.

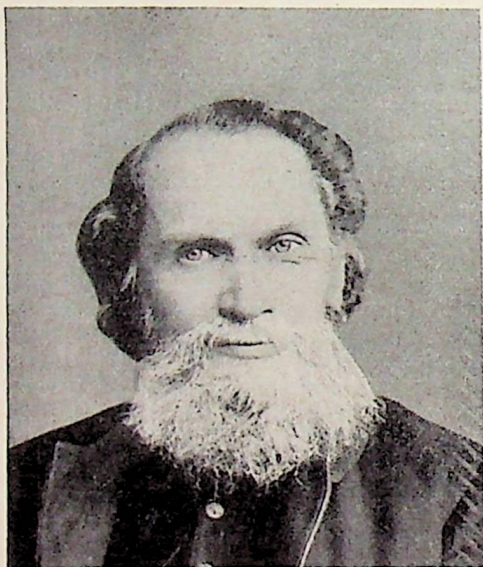
A BUILDER OF HOMES

MANY people, if asked, would probably express themselves as being reasonably certain that the National Society for the Prevention of Cruelty to Children was the first of its kind in the world, having come to assume that here in Britain we have always taken the lead in humanitarian work. However, in this instance they would be wrong. The first Society for the Prevention of Cruelty to Children was started in the United States.

In 1881, Mr. T. F. A. Agnew, a Liverpool man, happened to be in the U.S.A. He saw a reference to the new Society, became interested, and made enquiries concerning it.

When he got back to England he determined to try to form a Society for the Prevention of Cruelty to Children in Liverpool—he was successful. He then went on to London and met a remarkable man, the Rev. Benjamin Waugh, a Congregational Minister who had taken up the children's cause in this country with almost fanatical zeal. Largely as a result of the efforts of these two men, Waugh (who later was to be known as the founder of the N.S.P.C.C.), and Agnew, a meeting was held in the Mansion House, London, on July 8th, 1884.

Many well-known people were present at that meeting, in-



*Benjamin Waugh put
up a great fight for
children's happiness
—he was founder of
the N.S.P.C.C.*

ONLOOKER, pseudonym of one of the N.S.P.C.C. officials, outlines the history and record of invaluable work attached to those well-known and respected initials

cluding the great Lord Shaftesbury, the Baroness Burdett Coutts, Cardinal Manning, and Doctor Barnardo.

It was agreed that a London Society for the Prevention of Cruelty to Children should be formed, and Benjamin Waugh became its director.

At first the Society met with a great deal of opposition, which had been foreseen by Lord Shaftesbury.

However, the new Society went on undeterred—led by Waugh, who in this particular field, was to prove invincible. In spite of all forebodings, largely by Waugh's efforts, a Bill for the Prevention of Cruelty to Children was placed before Parliament in 1889. It was bitterly attacked, many members of the House believing it to be an instrument which would undermine parental, and especially paternal, authority. For a time the fate of the Bill hung in the balance, and then the leader of the House, the Rt. Hon. W. H. Smith, intervened to give it his support. The Bill was passed and thus for the first time in English history did the House of Commons do something to prevent the ill-usage of children in their own homes. It is at this point interesting to recall that the great, great grandson of Mr. W. H. Smith, later Lord Hambleden, is at the present moment the Chairman of the N.S.P.C.C. He is the Hon. David J. Smith.

1889 was a year of great moment for the Society. In that year it was decided, the work having spread to all parts of the country, to change the Society's title. The word National was substituted for that of London, and henceforward the Society became known as the N.S.P.C.C.

In that year also, Queen Victoria showed her approval of the young Society by becoming its first Royal Patron, and a most generous subscriber to its funds. In 1895 she granted it a Royal Charter.

Ever since then the N.S.P.C.C. has continued to enjoy the support of the Royal Family, and today its Royal Patron is H.M. The Queen, and its President is H.R.H. Princess Margaret.

Today the Society is going to the help of nearly 2,000 children every week. Some of these children are found to be pitifully ill-used, some badly neglected, and some are suffering in a rather nebulous way but nevertheless in a manner which threatens their whole future well-being. I can best explain this by giving an example.

THE child concerned was a girl, five years old. For the purpose of this article we will call her Joan. Her parents had been

divorced, but as to which of the two was to have her custody it seemed no decision had been made. The child was actually living with her father: her mother used to call each day and take her for walks. The N.S.P.C.C. was brought into the picture when one day the father called on one of the Society's inspectors. He was accompanied by a doctor. Both were worried, for the mother, who was having treatment from a mental specialist, they said, had threatened to do away with herself, and she said that when she did that she was going to take little Joan with her.

The child was at that moment out with the mother. The inspector found them together. He took the child back to the father, who was advised not to let the child go out again alone with the mother, but that he should let her see the child.

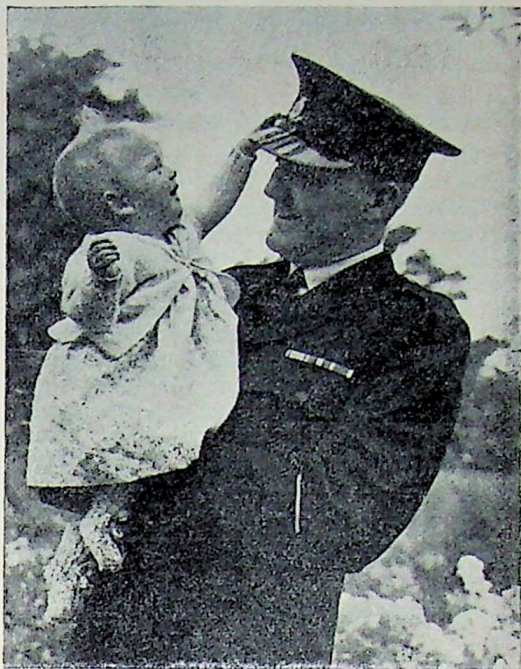
I suppose a lot of people would have left matters there. Steps had been taken to ensure the child's safety and it would seem that little more could be done. But our inspector realised that there was much more to do; for that child, though well fed and clothed and housed, was without the love and affection of a mother. He got the mother employment and she was befriended by his wife. He, too, had talks with the doctors concerned, and as a result of this he decided to see if he could effect a reconciliation between the parents. At first he made no headway, for the father was very bitter. He, however, had allies in the housing department, for they promised that they would let the couple have a house if he could effect a reconciliation. Well, the inspector was successful and little Joan is smiling once again.

I THINK that case shows better than almost anything else the true nature of our work—to get at the root-cause of a child's troubles and right it.

Readers may be surprised to learn that the N.S.P.C.C. deals with cases of the kind I have mentioned. Its Visitors and Inspectors are, however, doing such work all over the country. I am afraid, however, that its activities are often judged on the cases it has to bring before the courts and which are reported in the Press. Such cases form less than 2% of its work, for the Society prosecutes only when it is convinced there is no other way to ensure the welfare of the child concerned. The Society strives to build up the homes of the children who come under its notice and the examples I have quoted are fair examples of its work.

THE N.S.P.C.C. is a voluntary organisation and receives no financial support from the State. Its interests are looked after by committees of voluntary workers, who not only raise the funds necessary for its maintenance, but distribute thousands of leaflets each year telling of its work. Each inspector, too, has the inestimable

*A baby, one of
the many child-
ren this Inspec-
tor had helped,
caps the whole
story with a
happy smile*



able advantage of having an Honorary Secretary, who helps and advises him in his activities.

There is no more Christian work being done today in our land than that of the N.S.P.C.C.

HELP? Ranger Companies set out to give service to the community but do not always know how to find jobs. If you have a Company in your neighbourhood and a job with which you need help, will you get in touch with them? The Commissioner is the person to contact. If you do not know her name, write to Guide Headquarters, 17/19 Buckingham Palace Road, London, S.W.1, and they will put you in touch.

REMEMBER THESE FORGOTTEN

WHO ARE THEY? AND WHERE?

What is a refugee? Any person who is kept away from his home because he has a well-founded fear of persecution by reason of his race, religion, nationality or political opinions.

There are probably 30,000,000 refugees in the world today. They are to be found in eight European countries, in the Near East, Korea, Indo-China, Hong Kong, Pakistan, India and China. Kenya, too, has its re-settlement problem.

There are over 300,000 refugees in Europe; 70,000 are still living in camps in Germany, Austria, Italy and Greece; 15,000 of the camp population are children under 14, another 15,000 are in need of care in homes and sanatoria. About 16,000 refugees from Europe were re-settled overseas in 1954, but 8,000 new refugees arrived in Western Europe during the same period. 15,000 refugees of European origin on the mainland of China are seeking asylum in new countries. They are destitute but for the help given through voluntary agencies and the United Nations Emergency Fund.

WHAT IS BEING DONE?

The United Nations High Commissioner for Refugees has a plan for a permanent solution to the European problem and relief is being given elsewhere through the Emergency Fund. Other agencies concerned in the work and supplying workers, money, gifts in kind, and medical attention, are such organisations as the World Council of Churches, Lutheran World Federation, The Friends Service Council, National Catholic Welfare Conference, World Y.M.C.A./Y.W.C.A.

In this country the British Council for Aid to Refugees is responsible for refugees admitted here for re-settlement, and itself runs three hostels for European refugees who can live there permanently. The Council also makes loans and grants to ex-refugees starting life again among us and looks after their welfare. The Inter-Church Aid and Refugee Department of the British Council of Churches receives much support for its work among refugees all over the world as does the Oxford Committee for Famine Relief and other societies.

OUR PART

During the past two years members of T.O.C.H. have become increasingly aware of their responsibilities towards the "forgotten people", and have helped by sending gifts of money and parcels,

PEOPLE . . .

ELISABETH WORTH, Overseas Secretary, points up the refugee situation and the weight of help that is needed

through established agencies of various kinds, some thirty "adoption" of single refugees or families have taken place, and support has been given in several instances where their local town has already adopted a Camp. Recently interest has been aroused in a scheme for getting support from industrial concerns for the refugees, and it is hoped that this will increase. Welfare work among ex-refugees in this country is undertaken through the British Council for Aid to Refugees and members are in touch with the residents of the Hostels run by that Council and by several others. One member is Secretary and another on the Committee of The Association of Friends of Polish Patients (in mental hospitals in England and Wales).

Several branches have organised local delegate meetings of women's organisations in their towns to make the refugee problem known and to enlist support for the formation of local Aid to Refugee Councils. These have subsequently raised money, or adopted camps and put the needs of refugees on the map for many people who knew nothing of the subject.

Overseas, the Hong Kong branches have given active and continual support for several years to some of the thousands of refugees in the Colony and in particular to a home for refugee babies run by an Englishwoman. Some home branches are now also helping with this, and more volunteers are needed. (If you are interested, please get in touch with me.) The Brussels Branch sends help to a home for elderly displaced persons and in Australia and New Zealand members are active in the New Settlers Leagues and kindred organisations to welcome ex-refugees and to help them to settle and to start life again in their new country.

An opportunity for everyone to help presents itself in the autumn of this year when the United Nations Association is sponsoring a nation-wide appeal for refugees. Preparation for the appeal has begun and volunteers are needed as speakers (there are to be Briefing Conferences to train them), local organisers, and collectors. An article on the appeal will appear in the July Loc. Meanwhile, please continue your work for refugees, introduce the subject to as many uninformed people as you can, and if you want to help with the appeal, get in touch with your local branch of U.N.A. or direct with the United Nations Association, 25 Charles Street, London, S.W.1.

VISITING DOWN UNDER

ON a recent visit to cousins in Brisbane, Queensland, I was fortunate enough to get in touch with Toc H there and would like to place on record how kind they were.

They asked me to talk to them one evening on Toc H in England but as I am one of the privileged people who have been to the Old House in Poperinge, I told them of my visits there with Miss Mache, Miss Turner and Miss Fowler. I had with me a small pottery vase which I had bought in Poperinge and so it is now in the Headquarters in Brisbane.

There are two Branches 'A' and 'B' and both keen groups. They work with the New Settlers League, the hospitals and the organisation which arranges for children who live hundreds of miles out in the bush to come into town for hospital and other treatment. Members of the Branches go out and collect 10 or 12 children and bring them back to hospital. This often means a day and night in the train to get to the homes and then the return journey with the patients.

Migrant Week took place while I was in Brisbane and with the Toc H representative, Olive Hill, I went to a meeting of the New Settlers League, to their Annual General Meeting when Lady Laverack was present and Harold Holt, the Minister of Migration from Canberra, was the speaker. I attended a most impressive ceremony at Brisbane Town Hall when 200 migrants received their naturalisation papers. They were all announced individually, and received their papers from the Lord Mayor who welcomed them to Australia. At the end the entire audience stood and sang "God Save the Queen".

At the end of the week there was an International Fiesta at the Migrants' Reception Centre where all the voluntary organisations had stalls and sideshows. Toc H, of course, did the refreshments and I sold soft drinks and hamburgers and thoroughly enjoyed it. The migrants also had stalls where they sold sweets and goods of their various countries and children did national dances in costume.

I met the Branch Padre, the Rev. R. Field, the Precentor at the Cathedral (who died very soon after I left Brisbane) and he kindly asked me to come to the Cathedral and he showed me round. It is in the process of being built, and when completed will be a wonderful building. There is a piece of the old bombed All Hallows Church there given to them by Tubby.

It was a wonderful experience to go to the other side of the world and be able to walk into a Branch meeting just like ours and feel at home right away.

JANE H. EGGETT.

Pilot, W. Wickham Branch.

FINDING the funds is a problem. The Movement needs them. There are some jobs that not only pay for themselves, they actually produce a small income as well. One London Branch has been running such a job, as have various Rotary or Round Table and other organisations in London for some time now.

A Square Dance Club can very easily be the answer to the problem of how to cater for young people, as well as allowing for whole families to join in, and need not involve any great outlay or risk financially. It can also make a profit of from £2 to £10 a week.

The London Branch that runs a Square Dance Club, does so in conjunction with Mr. Bob Oliver, who was a top caller in Australia, and is now training callers and guiding clubs (about 80 at the moment) in this country. No band is needed. The caller, trained and provided by Bob Oliver, brings with him records, player and amplifier, for an inclusive fee of four guineas a night and is responsible for everything connected with the dancing and trains dancers as he goes along.

The hall ought to hold 80 to 100 dancers and be available at the same time each week. It need not be particularly suitable for dancing in the ordinary way and church or school halls are often best, or a community centre, and need cost only a nominal rent, say 30/-, at most.

YOU need a doorkeeper and cashier/registrar. Usually the charge is 3/- a head, payable on arrival each week, and if this is ticked off in a register and newcomers' names and addresses are added each week, it is easy to see when anybody drops out and to keep in touch with them. Also it enables everybody to be reminded of the re-start of the club after a break, say at Christmas or August holidays.

Beyond the hall and the caller there need be no other expense whatever, after the first night. To get that first attendance, of course, it is necessary to do a bit of canvassing and publicity, but the local Press may be interested and so would many clergy, especially if it happened to be in their church hall.

At the moment, these clubs are operating mainly in the Greater London area, but Bob Oliver is prepared to co-operate a little further afield and even in some provincial centres. If you think there is scope in your own vicinity and want to know more, let me know. We could probably arrange to take you to see a club and can certainly let you have all the experience gained elsewhere. Perhaps it is worth talking over with some of the people concerned with youth work in your vicinity.

JEAN PERRY

THE QUEEN VISITS

MANY of you will have read something about the Queen's visit to the Oji River Settlement. I would like to fill in a few more details.

The weather had been very hot and dry for several months. It rained just a couple of days before the Queen came, which laid the dust and freshened everything.

We invited Itu and Uzuakoli Settlements to send us some of their patients and staff to see the Queen, and they all arrived the day before with patients from our various clinics. On the morning of the day we were all up very early and I went down to the settlement to arrange the flowers in the church—I had been worried about this, as owing to the long, dry spell, we had very few flowers in the settlement. However, the two District Officers from Awka and Udi saved the day as they arrived with cars full of them. They brought me Blue Jacaranda and lovely branches of Flame Tree, and lots and lots of Harmattan Lilies.

There were many odd jobs which kept me busy until about 9 o'clock, when I went home to change. There it seemed to be a cafeteria for breakfast for everyone coming in, and we had to divide the house into two, one side for men and the other for women for changing; it was a great rush, but everyone got to their places in time.

I DID not see the Queen arrive nor the presentations at the office. After these had taken place the Queen went in her car through the hospital compound and around to the girls' compound, where I was waiting. The Governor of Eastern Nigeria introduced me, and I made my curtsy. We then walked through the Girl Guide Guard of Honour, past the other girls, into the centre of the compound; all the time Her Majesty was asking questions about the children. Then, taking the Queen out by another path to the main road again, I made another curtsy and said goodbye and thank you.

During this time the Duke of Edinburgh had been following behind, and he went into one of the girls' houses. The Queen then walked past the Infirmary people, and this was where John Agu spoke to her; then on to the boys' compound, where all the Scouts were standing smartly to attention. Then into the church, which the Rev. D. Hawkins was waiting to show Her Majesty. Inside the church Mr. Justin Nwoye was introduced, who has been at the settlement ever since it was started.

AFTER visiting the church, the Queen went to the Technical School, where my husband was waiting, and saw the girls weaving and the boys doing carpentry, and then outside to see

THE LEPERS

the blacksmith, shoemakers, and palm oil press; then past the primary schools to the exhibition of arts and crafts.

The District Officers of Awka and Udi had collected many things for this, and we had a group of women with all sorts of intricate "hair-do's". After passing through a Guard of Honour of six Scouts and six Girl Guides, the Queen went into her car and drove very slowly out of the settlement to have refreshments at Dr. Garrett's house, and most of us were busy giving cold drinks and coffee to all the many visitors.

All the patients are thrilled to think that they have really met the Queen, and all thought that she looked very beautiful.

MARJORY SAVORY, with her husband and other Toc H volunteers, went to work among lepers in Nigeria nine years ago. In this article she describes the happiness of receiving Her Majesty The Queen in the Oji River Settlement in February

OVERSEAS INNINGS collected by ELISABETH WORTH

MIXTURE TO BE TAKEN under Toc H supervision—to the 1955/56 Victor Harbour Camp, **SOUTH AUSTRALIA**, resulting in a happy open-air holiday by the sea with fun for all! Thirty-six children went to the Camp. The component "mixture" was roughly half from an Aboriginal Mission Station and a European migrant centre, the balance being under-privileged girls recommended by Probation and Welfare Officers.

A few sidelights culled from the report:

"At first it was cool, but the temperature rose and the children had all the swimming they wanted. A glance at the stores showed the big appetites as, *inter alia*, 36 lbs. butter and 114 loaves of bread, were consumed! Evenings were spent in games or concerts with the Victor Harbour Branch taking charge one evening. On the Sunday the congregation of the Church at Yilki, where their Padre is Minister, paid the cost of a bus to take the children to their church service. We cannot say too much of the efforts of Jack Raven and Jack Cattermole. The history of some of the girls made us feel that in every way the Camp was worthwhile." Ivy Young was the "Camp Mother".

London members were glad to welcome Mr. and Mrs. Barton, members from **HONG KONG**, and formerly from Australia, who kindly visited some branches early in the New Year to show ciné films of Toc H work in Hong Kong. Our main interest was in the film of the Shatin Babies' Home, for which all Toc H Hong Kong members work unceasingly. Some "home" branches are now helping with parcels of children's clothing. The babies are all refugees and the Home was founded and is run by an Englishwoman, Miss Dibden.

CENTRAL COUNCIL 1956

THE assembling of Toc H Women's Association Council for their annual meeting always seems to make the sun shine on Tower Hill. This year was no exception to the rule, and Saturday, March 17th, said farewell to winter and welcomed spring.

The meeting took place at the Sir John Cass College, and after prayers and Light (when we remembered specially Mrs. Horne, Hon. Treasurer, Lady Bledisloe, Vice-President, Beatrice Elms, Hon. Secretary, Birthday Gift Scheme, and Anne Ironside, Dominion Pilot in New Zealand), Kathleen Owen took the Chair and guided the meeting through all its business with her usual ability and good humour.

The General Secretary, Rita Fowler, in presenting the Annual Report, commented not only upon the successes of the year, but pointed out where there was still much scope for further development and effort—the need of service in connection with mental hospitals, our own need for more Builders to back our work, for trying out different types of branch and more imaginative programmes and the scope for considering ways of a more disciplined “listening now and always to the voice of God” to counteract the trend of materialism in the world.

CELIA POWELL explained the new project for Schools Affiliation, and Anne Reid, in a short but pungent speech on the Annual Accounts, told the Council that a small additional effort on the part of every member would be enough to wipe out the deficit of £1,619 10s. and leave a small surplus. Here is a good use for the odd penny that you will never miss!

The appointment of Kathleen Owen as a Trustee to fill the vacancy caused by the death of Mrs. Horne, our well-loved Hon. Treasurer for so many years, was confirmed. The Central Executive Committee are still trying to find someone to take Mrs. Horne's place as Hon. Treasurer.

The successful candidates for election to the Central Executive Committee are Mrs. Bainton, Miss Benbow, Miss Jennings, Miss Owen, Mrs. Prior, Mrs. Reid and Miss Wheatcroft.

The Motion that the form of the Badge be changed was lost, but the Chairman promised that note would be taken of the criticisms made in discussion of the quality of the present badge.

A Motion that the Central Council be held in May was lost, and a Motion that the Council should be held only once in every two years did not find a seconder, and so fell to the ground.

The Council were privileged to have a visit from the Founder Padre “on parole” from the London Hospital where he was undergoing treatment. He said he had officially been allowed to

join us for a cup of tea, but unofficially he made a delightful speech, and assisted greatly on the Motion to amend the bye-law regarding expulsion or suspension of members, which was withdrawn.

One practical decision taken was that the Chairman of the C.E.C. should preside at Council meetings, so obviating one item of formal business and regularising an already well-established custom.

THE Motion about the proposed change in the Application for Membership Form produced a lively discussion and showed that much thought had been given to this subject during the year. The form submitted, which is in line with the form being adopted by Toc H, was accepted.

On the subject of Refugees the following sentence appeared in the Report of the Council Meeting last year: "The C.E.C. will give further consideration to this matter and we hope to hear more about it in due course." We certainly heard more about it at this year's Council Meeting, when, after an excellent report given by Elisabeth Worth, Councillors supplemented what she had said by reports of a variety of work for refugees being undertaken by the membership.

Miss Fearnside, a member of the C.E.C., introduced a discussion on "What is the function of Toc H in a Welfare State", which brought out the need for the development of personal service and relationships to supplement the material benefits now provided by the State. Accounts of the ways in which help is being given on new housing estates showed very clearly that the spirit of adventure and initiative is not lacking in our Movement.

The Council Sermon preached by the Rev. Herbert Leggate stressing the importance of evangelism, and the speech by the Rev. Kenneth Slack on the work of the British Council of Churches, followed by Gwen Prior's account of her experience at Bossey, the Ecumenical Institute for laymen in the Church, run under the auspices of the World Council of Churches, will not easily be forgotten.

THE Buffet Supper on Saturday evening at friendly "J2" was a happy innovation providing a grand opportunity for meeting old friends and making new ones. After music by Mrs. Edwards, who played songs of various countries, in which the whole company joined, Mac gave a vivid account of her South American tour. How proud we should be of the members who keep Toc H alive in that vast continent.

PADRE LEGGATE SAID:

“**D**O we tend to treat Toc H as an organisation to serve rather than a life to live?”

We claim constantly that Toc H is a Christian Movement. We pray, “Oh God who has so wonderfully made Toc H and set us in it to do Thy will . . .” That suggests that Toc H was made for a purpose—God’s purpose. It also suggests that the organisation itself is secondary to the purpose. Now the queer thing about organisations is that they tend to over-organise themselves and kill that which they were created to pass on. You may be familiar with the trinity to which I often refer—inspiration, organisation, fossilisation. You must decide just at which stage you are. You must learn to recognise when you have reached fossilisation and seek fresh inspiration. The only hope for any religious movement at all is that when the stage of fossilisation has been reached there will be fresh inspiration.

Toc H was born to practise the Christian way of living. Week-day Christianity was its aim. It isn’t any good saying we meet God in church if we don’t meet Him outside. We can’t meet Him round the Communion Table and evade the challenge of meeting Him in our own home and at our own table. Religion is for everywhere or nowhere.

Today Christians are a small minority bounded by a hostile world. Yet people are hungry, really hungry, for spiritual things. They desperately need a faith-full life, something to make life worthwhile. Before we can get across to people we have got to know them, know their everyday life, work with them, play with them, show them God in homes and factories and workshops as well as in church. If we can’t recognise God there then to find Him in church isn’t very useful.

FOR lots of people Toc H is just an organisation from which people go floundering about doing other people good. The “do-gooders” belong to Toc H as an organisation. If our service is that kind of thing we misfire. Doing good works, unless it means getting alongside people and getting to know them, doesn’t get us anywhere. We fail when we don’t make people aware we care for them as people rather than regard them as folk upon whom we can practise our “do-gooding”.

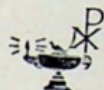
Toc H is made by God, a Movement of people who, however little they feel they know about Him, still want to live with men and with Him as though this was the Father’s House and they were part of it.

Toc H is good news. Unfortunately religion isn’t news today

unless a parson is guilty of some indiscretion or crime. It will never be news again until there are men and women who, having caught a vision of God amongst men, live in the light of it.

So I would say that if Toc H is an organisation to be served, it may last a few more years and then be dead and buried, and it won't matter very much. But if it is a life to be lived it will continue to provide people with tasks seemingly beyond their strength, and with the strength to accomplish their tasks.

WE WILL REMEMBER



May Smith—*Bridlington*. 16.11.51—9.2.56

Alice Blair—*Dawlish*. 9.9.47—2.2.56

Mrs. S. B. Rees—*Builder, Chepstow*.

Apr., 1954—Feb., 1956

Elsie Stephenson—*Scarborough*. 21.4.55—24.2.56

Mary Keys—*Paddock*. 27.5.35—13.12.55

Rhoda Maltman—*Toronto*. Nov., 1940—13.1.56

Elizabeth Rand—*Houghton*. 21.4.53—Dec., 1955

Eileen Clark—*Totnes*. 16.2.53—24.2.56

Phyllis Jackson-Cole—*Hastings*. 18.5.33—18.3.56

E. Hayle—*Gen. Member, Altrincham*. 8.12.48—13.2.56

Dorothy Margaret Keeling—*Birmingham*.

15.5.29—7.3.56

Dorothy Course—*Heston*. 23.7.51—10.3.56

Rachel Baron (Mrs. Barclay Baron)—*Central Branch*.

17.10.22—24.3.56

Selina Wort—*Lymington Branch*. 8.11.55—11.4.56

Allison Barclay Pollock—*Lurgan*. 7.2.33—April, 1956

LETTERS . . .

Dear Editor,

Having helped to copy out for distribution the C.E.C.'s memorandum on the Application for Membership forms, I am stirred to express my amazement that it should have had to be necessary to issue this at all.

How *could* any member seriously think that the motive behind the suggestion of re-wording could possibly be the idea that prayer was no longer important?

Although in our Branch we differ quite vigorously on this question of re-wording the form, it seems extraordinary that some branches should have misunderstood the motive behind the idea.

My own opinion is that people can work and play with us to their heart's content while learning about the Movement, but if they really want to *join*, how can they help wanting to pray?

MOLLY OXENFORD

Dear Editor,

The articles written by Marianne Turner in the last Logs have been a wonderful help to me, and also, I feel sure, to many other people. The last one on the Epiphany was a source of great joy, and has helped me considerably. I do hope she will be able to write many more such inspiring articles.

The books Miss Turner mentioned are well worth reading. To be quite truthful, I was rather afraid of tackling "The Destiny of Man" when I saw its size and felt its weight, but as I had particularly asked for it from our local library, I staggered home with it, and found it surprisingly easy to read and very helpful.

I send my very sincere thanks to Miss Turner for her articles and help, and to you for publishing them.

ETHEL KAVANAGH,
Greenbank Toc H, Rochdale.

Dear Editor,

May I, through your columns, say "Thank you" to all those who enquired about me and my well-being after your "Lone Member" paragraph. May I also thank those who wrote and sent books. I will, of course, write personally, but I feel that I cannot say "thank you" without mentioning them.

And lastly, but by no means least, may I express the gratitude of myself and other readers, to the member of Cardiff Branch who, during my years in Ceylon and now in Kenya, has sent out papers weekly and magazines monthly without a break. Her actions have been appreciated beyond measure and the papers and books are passed on and on until they are just on worn out.

Coupled with the Cardiff member is a member of Whitchurch, Glam., who, for the same period has written faithfully every week

**. . . KEEP YOU IN TOUCH—WITH THE FAMILY
WHEREVER ITS MEMBERS ARE AND WITH IDEAS
SO GOOD THEY OUGHT TO BE SHARED . . .**

and has kept me abreast of the doings of the Branch that she and I started in 1950.

For "Lone Members" like me, active members like these two make Toc H a family and not just another club. They make me feel I still "belong", and help bridge the gap.

VIVIEN M. SHAVE
(Kenya)

Dear Editor,

It has been interesting to hear the different points of view on my article about Self Denial Week. At least it seems to have set people thinking, which is always a good thing, even if nothing constructive in a bigger way can come out of my suggestions.

I would take my Easter bonnet off to the Pilot who organises her financial affairs to such a fine art, if I wore one, but since I never wear hats the gesture will have to suffice. I took much comfort from the thoughtful suggestion that money given is usually self denial of some sort or other, and I liked enormously the suggestion that this effort might be better used as a Thanksgiving Week.

Well, we can all think or do as we wish in the matter—our own motives are, after all, known to ourselves and the Great Receiver.

D.C.C.
(Taunton Pilot)

Dear Editor,

We co-operate with Toc H in giving a New Year's Party to people in Dawlish who are over 70 years of age, as a tribute to all that they may have done for us in the past.

I would like to endorse a remark in Jan./Feb. issue as to the usefulness of a National Savings Group. We have run one here in Dawlish for the past four years and have earned a total of nearly £15 during that time for branch funds. This year's interest is £5 3s. 5d. and makes a useful contribution to either branch or job funds. To say nothing of the encouragement to members to save.

With greetings and good wishes to our own magazine.

ALICE M. JERMAN
(Dawlish)

Dear Editor,

I am a very old member of Toc H Women's Association, but for many years have been, apparently, out of touch. This is because I have been living in the U.S.A. and in Brazil. My home branch is in Santiago de Chile, but I was actually initiated in Muswell Hill, London, in 1936.

When you write to the LOG.
cut out this coupon and stick
it on the left-hand top corner
of your envelope

LETTERS

Miss Maclic's visit to Brazil last September, when I had the pleasure of seeing her again, seems to have raked me out of the past, and I have been very touched to see that two of my old friends have written in connection with a paragraph in which Miss Maclic mentions me in THE LOG. Dinah Burr was one of my sponsors, and I remember Winifred Elder quite well, and have often told people about our famous visit to the Tower for the Ceremony of the Keys.

I have not been in England since 1937, but now, at last, I am going again, to leave my children at school there. We are being transferred to Rome.

I shall certainly visit Crutched Friars House and maybe go to meetings if there are any where I may happen to be.

It was lovely hearing of Dinah and Winifred again.

Greetings to all my old friends.

LUCILA (TRUDGETT) RECENT

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ORDERS—

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MATERIAL FOR PUBLICATION—

To the Editor, Barbara Vise
Crutched Friars House, London, E.C.3

USEFUL ADDRESSES:

Miss A. B. S. Macfie, Founder Pilot, Crutched Friars House,
London, E.C.3.

Miss M. Fowler, General Secretary, Crutched Friars House, Lon-
don, E.C.3.

Miss M. Turner, M.A., Chaplain, Crutched Friars House, London,
E.C.3.

Mrs. D. A. V. Worth, Overseas Secretary, Crutched Friars House,
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Miss C. Powell, Education Secretary, Crutched Friars House,
London, E.C.3, also 47 Crib Street, Ware, Herts.

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